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For the Religious Monitor.

THE CHRISTIAN CONQUEROR.

God employs a variety of means for our instruction, and none more generally than comparison. As his word treats of things not seen and hard to be understood, he unfolds their nature by comparison to things which are seen and more easily comprehended. All the objects of nature and all the relations and employments of life, are made the vehicles of spiritual instruction, that the lessons of the word might be rendered plain, familiar and impressive, and that we might be continually surrounded with monitors recalling to mind and enforcing our duty—monitors which wait on our steps during the day, which speak through the stillness of the night, which make their voice to be heard to the ends of the earth, and their language intelligible to every nation and kindred and people and tongue.

One of these comparisons to which attention is solicited, is that of the Christian to a Soldier. It is alluded to in the close of each of the epistles to the seven Churches of Asia; and in the epistle to the Church of Pergamos, in these

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words. *To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth, saving he that receiveth it.* In some places our attention is called to the duties and warfare of the Soldier of Jesus, but here to his Victory and Reward.

As the warfare so also the victory of the Christian is *Spiritual*. The nations of the earth have combined against the Church, they have vied with each other in malignity and persecution, and scarce is there a field which has not been fattened by the blood of martyrs. But these are not the most important wars in which the Church is involved; nor is her victory at all to be tested by her success or failure; when armed with carnal weapons, she takes the field like other nations. Often when the field is covered with the slain, and her temples are decorated with the spoils of enemies, often when her citizens sit under their own vines and fig trees, none daring to make them afraid, her cause is low, her situation most critical and dangerous; while on the other hand the blood of her sons has often proved her strength, her security and triumph. The Church is

engaged in another war, in comparison of which, the wars of nations are but the sports of children: for, *We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.* We wrestle against Satan and those joined with him in the government of hell, and all the numerous retinue which rally round his standard; against a wicked world and hosts of fallen angels, which thronging in numbers never told to mortals, own him as their Prince. The weapons on both sides are not carnal, but spiritual and mighty. On the side of satan, snares, temptations, terrors, and all that the rage and cunning of hell can supply. On the side of the Christian, the whole armour of God; the girdle of truth, the breast plate of righteousness, the shoes of the preparation of the gospel of peace, the shield of faith, the helmet of salvation, and the sword of the spirit, which is the word of God. The operations of the combatants are in many respects invisible.—Hosts without number throng upon the field, they fill the earth and air; the battle rages, and many conquer and many fall; alternate hopes and fears pervade the ranks, and now the victors yield, and now the conquered renew the battle; we are in the field, and among the combatants; we give way and fall, yet dream that we are safe; we escape from the enemy, yet seem to be in chains. Darkness envelopes the field until the day of God shall arise and disperse the mists, then, all the glories and all the honours of the war shall be exposed; then, we shall see who have been traitors and who have been faithful, who have been cowards and who have

been brave, who have fallen and who have conquered. This is a war of spirits; the spirits of darkness led on by their prince, warring against the great Michael with his saints and angels; the death of spirits lying in their separation from God, is its object; and the victory of the Christian, consists in the deliverance of his soul from death, and in the destruction of those who oppose him from the presence of the Lord and from the glory of his power.

This is a *dear-bought* victory.—We count the triumph dearly purchased, when the laurels are deeply stained with blood, when the mingling cries of the widow and fatherless confound the shouts of rejoicing. But still more expensive is the victory of the Christian. That he might conquer, no lamb was taken from the fold to bleed at the altar, no mortal blood was shed; nor did the hosts of heaven struggle, nor myriads of angels fall, that we might conquer, the eternal God himself must bleed.* And we overcome not by our own strength, or wisdom, or courage, nor by the weakness, the folly, or cowardice of our foes; nor by the long and severe struggles of the war, nor by the mere will of heaven; but, *by the blood of the Lamb.* Wherever this blood has flowed, the work is done and satan dare not interfere; whenever we move from it, we are within the lines and power of the enemy, and God himself can do nothing for us. In other wars the falling of the leader is the signal of defeat, and death alone arrests the flight of the scattering troops; but the death of the Captain of salvation is the victory of his people, for in his death, *he trampled on princi-*

* Acts, 20, 28.

palities and powers, making a show of them openly, and triumphing over them in the blood of his cross.

And this victory is dearly purchased by the Christian. He is weak, yea, powerless in himself, while his enemies are strong, numerous, crafty, and malicious.—He has besides, in his own heart an enemy which opens the gates for their admission, leads them and gives effect to their proceedings. By this means civil discord is produced, the efforts of the Christian are divided, weakened, and frustrated; while the works of his enemies are facilitated and established. Satan rages against him as a roaring lion, and the world imbibe the evil spirit of their father; but most of all to be feared, as most distressing to bear, most difficult to overcome and most dangerous to indulge, is the corruption of the heart. This is an enemy within, and treated as a friend; yet the first to commence the conflict, the most resolute in maintaining it, and the last to relinquish the field.—The Christian's conflict is severe, and it is tedious: he does not conquer by a single blow, but all his life time he must be contending, without a moments peace which is not purchased and maintained by the strife of war; and then only will he finish this good fight, when he finishes his course.

But the victory is *glorious* and worthy of the war, whether we consider the cause in which we are engaged, the enemies subdued, the manner of the victory, or the objects secured by it.

The glory of a victory depends upon the occasion of the war, whether it be to gratify malignity, to enrich with plunder, to extend dominion, to maintain the rights of justice, or the claims of mercy.—

And what is the occasion of this war, in which the Christian is involved? Why is hell enlisted on one side, heaven upon the other, and earth divided into conflicting parties? Was there any usurpation of power, any infringement of rights, any oppressive law, any illegal or cruel proceedings on the part of God, which justified his subjects in throwing off the yoke of their allegiance? No, this war originated in a rebellion which for pride, for folly and ingratitude, shall be forever without a parallel. Wars generally originate in mutual injuries, and the flames are kindled by mutual desires for power, for plunder, for glory or for carnage; but in this the fault is wholly with the enemies of God. He has the best of all possible rights to rule, for he made the subjects of his dominion, and injustice has never in a single instance, stained the purity of his throne; *it is established in justice and judgment, while mercy and truth go before his face.* Rebellion against him must therefore be without a shadow of excuse.—The cause in which the Christian contends is the cause of God, he fights against ungrateful rebels, he fights to maintain the honour of Jehovah, the peace and freedom and safety of his dominion. What war can be more honourable, what victory more glorious?

The glory of a victory depends upon the character of the enemies subdued. And what is the character of the enemies of the Christian? They are the foes of God, of all that is great and good; they are the slaves of every hateful and destructive passion; if not checked in their career, nor earth nor heaven would be safe; but every where, confusion, anarchy and ruin would prevail; they are mighty

in number and in power, elated by momentary success and keen for the strife. How glorious the victory which humbles their pride, destroys their power, and lays them low in the prisons of darkness, where they shall be clothed with shame, and covered with their own confusion.

The glory of a victory depends upon the manner in which it is gained; and in this respect no victory can be so fairly, so wonderfully and honourably gained as the Christian's. The mighty powers of earth and hell shall be subdued: and how? By God the Father clothed with the thunder of his power? or God the Son in the glory of his mediatorial reign? or by the mighty hosts of angels? No, they shall be conquered by the man Christ Jesus, by the same nature which in Eden yielded to the tempter, and by a handful of weak and despised believers, not reckoned among the nations of the earth. Great men wish to fall by the hands of the great; Abimelech would rather die at once, than live with the chance of dying by the hand of a woman; and satan might find it some alleviation of his misery and shame, did God in his own person hurl upon him the bolts of wrath; but how galling his defeat, when he is overcome by the same nature and the same persons whom he had conquered almost without a blow; and how glorious will be the triumph of God and his people!

The glory of a victory depends upon the objects secured by it;—and the objects secured by the victory of the Christian are every way important. The honour of God will be vindicated, his glory illustriously displayed, his law magnified and made honourable, his

kingdom established in peace and safety, his people delivered and his enemies destroyed. How glorious is the victory which extends the dominion, increases the wealth and power of the nation; which breaks the chains of slavery, opens up the noisome prison, and restores our citizens to their homes, their friends and their freedom; but how much more glorious the victory of the Christian, who fights not for his country, his family, his freedom or his life; but for God and for immortal souls. Are triumphal arches reared for the heroes of national freedom, do the throng attend their steps and the shouts of applause burst from every lip? how poor, how short-lived their triumph! It is only the breath of a moment; but how truly and permanently glorious the triumph of the Christian, when the battle is over, when the gates shall be lifted up, when he shall enter with the trophies of his valour, and amidst the welcome cheers of heaven shall take his seat upon a throne and receive the crown of unfading glory.

This victory is *certain*. In other wars there are doubts of the issue; but in this there are none.—Christ has already conquered, and we cannot fail. He has given the fatal wound, he has bound our enemies in chains, and though they rage and seek our ruin, their rage is vain, their struggles only entangle them more in the snare of destruction. They only rise to fall, they prosper that they may perish, they stand up to be consumed by the breath of the Almighty. Our cause is one in which heaven is as deeply and sincerely engaged as we are; and as soon shall the foe invade the throne of the Eternal and chain the arm of Omnipotence, as

destroy or harm the weakest of his people. God would be dishonoured, would be false and perjured, if satan were allowed a single triumph; for he has said, that none shall pluck us out of his hand, yea, he has sworn by himself, to confirm the immutability of his counsel; and our victory is just as sure as if we saw the foe driven down to the abyss and chained in the prisons of darkness. Not only is the victory secured in general to the cause of Christ, but to every individual Christian. In other wars many of the victors fall upon the field of glory and never reap the fruits of their success; but as in the Christian race, all that run shall win the prize, so all that fight shall conquer. Not one shall perish on the field, not one shall as a captive grace the return of the humbled foe, not one shall be maimed, not one shall enter heaven with a wound or scar, yea though they have passed through the fire the smell of it shall not be found upon them.

And finally the victory will be *complete*. No enemy shall escape from the field, no one shall stand before the power of the highest. As all who fight upon the side of God shall conquer, so all who fight against him shall be vanquished.—They shall be thrust down to hell, the gates shall be closed forever, secured by the bars of eternal justice and the seal of the omnipotence of God; while the gates of heaven stand always open secure from the fear of their intrusions. When nations are subdued some will escape, and the oppressed may rise and regain their freedom; but in the final victory of the Christian, his enemies shall never recover from their defeat, nor ever renew the contest. The noise of

war will be exchanged for the howlings of anguish, the hope of success for the blackness of despair; on the unmeasured waste of woe no gleam of light appears; all is dark and cheerless; no objects meet the eye but sights of horror, no sounds assail the ear but the noise of suffering. How ruinous the downfall of his enemies, how complete the triumph of the Christian!

The *Reward* of the Christian conqueror is, *to eat of the hidden manna, to receive a white stone, and in the stone a new name written, which no man knoweth, saving he that receiveth it.* This appears to have a reference to the furniture of the ark of the covenant, in which were the golden pot which had manna, and Aaron's rod which budded, and the tables of the covenant.—The Christian conqueror shall eat of manna; not that which was hidden in the ark, not that which was the food of angels, but Christ the bread which came down from heaven to give life to the world. He shall not be rewarded with empty or perishing honours, but with substantial glory. Christ himself, who is now the chief among ten thousand and altogether lovely, Christ in comparison of whom all else is counted loss, Christ who will then appear as he is and fill the whole soul with his glory, will be his reward. How unable is the mind to conceive, how powerless the tongue to speak of the future honours of the Christian. Rivers of pleasure, imperishable riches, thrones and priesthoods and all the pomp of earthly images sink far beneath their excellence. Who can estimate the value of blessings purchased by the blood of Christ, bestowed by the hand of God and enjoyed in his own presence? Even now

the Christian having tasted of them, thirsts no more for other pleasures; and what will be his felicity, when, instead of the manna rained on him from heaven, he shall enter the grand store house, and in heaven itself eat of this heavenly bread?

Instead of a temporal priesthood over a congregation of sinners, like Aaron's who was selected by means of his rod in memory of which it was kept in the ark, the Christian shall have a new name, he shall be a priest of the most High in his sanctuary above, he shall be a son of God and a brother of Christ Jesus. This is the most desirable and glorious of all names. To be the priests of men, the sons of princes and brethren of kings, is in comparison beggary and wretchedness. And this name of the Christian no man knows but himself; no man understands the nature, or experiences the privileges of Christianity but he that is born of God. To others his noble birth appears obscurity, his freedom slavery, and his glory shame.

Instead of a law written upon tables of stone, which proves to sinners a law of sin and death, the Christian conqueror shall receive a white stone emblematical of his justification: and on this stone is written his new name as the adopted child of God; for believers are not justified in consequence of childhood, or any thing in them like children; but receive the spirit of adoption and all that distinguishes them from the mass of the wicked as consequences of remission. This then, is the spirit and it is the sum, of all the blessings of salvation; for this Christ was especially sent into the world, to take away sin. Yet while acquital

is represented as the reward of Christians, it is not a reward of debt; nor granted subsequent to labour; but sealed in the day of regeneration. Those who believe *do enter into rest*; those who fight do now reap the rewards of victors, only the day of triumph has not yet arrived.

Reader, art thou one of Zion's warriors? hast thou secured this great reward? Let not thy mind be soon at rest where victory and heaven invite from hell, from shame, and endless bondage.

What would you think of the man who never raised his arm to fight the battles of his country, never enlisted in her cause, never swore allegiance; who had even imbrued his hands in the blood of his fellow citizens, should he come to claim the reward of a patriot and hero? Would you not expect to see him instead of receiving approbation and honour, seized as a traitor and condemned to die?—What better can happen to them who come not up to the help of the Lord against the mighty, who will not enlist in the cause of Christ, nor swear allegiance to the king of heaven, who will even fight against their own convictions, the strivings of the Spirit, and the progress of religion in the world? To reward such, would be unjust and imprudent. Nor let any think because they have not with the openly profane lifted up their hands against the God of heaven, that he is bound to reward such friendly forbearance. He that is not with Christ is against him; and those who do only forget God, who neither avow nor practice open war against religion, shall be torn in pieces when there is no deliverer.

Should the lives or liberties of our citizens be endangered by in-

vasion and men be sent forth to arouse to arms, how soon would the martial fire spread through every bosom, how many thousands would leave their friends and homes and hazard all, stimulated by the desire of an uncertain and perishing fame. But lo, there is war in the kingdom of God; his servants are sent forth, the trumpet of the gospel is sounded and we are called to arm ourselves for the battle. Our leader is to be the king of kings, our companions, saints and angels, the war is just, the service easy, the victory certain, and the reward eternal life; yet men make a thousand excuses, or in the face of all these things enlist in the cause of hell, where their leader is satan, their companions fiends, the war unjust, the service hard, the defeat inevitable, and the wages eternal death.

Christians, let these considerations urge us to put on the armour of God, to be strong and of good courage, to contend earnestly, and we shall in due time be made conquerors, and more than conquerors through him that loved us.

T. B.

For the Religious Monitor,

WARDLAW ON ECCLESIASTES,
VII. 16—18.

The following judicious and happy illustration of a difficult and much abused passage of scripture, is from Wardlaw's Lectures on Ecclesiastes, first published in Glasgow in 1821, and reprinted in Philadelphia in 1822. "We have read this book" says the Reviewer in the Christian Monitor, "with much pleasure. The task undertaken was difficult, both from the obscurity of many parts of Ecclesiastes and likewise from its abso-

my cast of thought; and it is highly creditable to Dr. W.'s talents that he has given such a satisfactory explanation of its most perplexing passages, and excited a lively interest in representations which at first view appear so dismal and uninviting. His practical reflections are excellent and the lessons which they exhibit are enforced in a very impressive manner, and with a happy suitability to the various characters, circumstances and periods of life."

P. B. A.

Be not righteous overmuch; neither make thyself overwise; why shouldst thou destroy thyself? Be not overmuch wicked; neither be thou foolish; why shouldst thou die before thy time? It is good that thou shouldst take hold of this; yea also from this withdraw not thine hand: for he that feareth God shall come forth of them all.
Eccles. vii. 16—18.

Persons who relish not nor study the word of God as a whole, have often particular parts of it which they like; favourite texts, such as when severed from their connexion, and regarded in their sound rather than their sense, appear to suit their preconceived opinions, and prevalent desires. These little insulated scraps of scripture, misunderstood and perverted, and applied to purposes the very opposite of the Divine intention, obtain a free currency amongst multitudes of people, many of whom perhaps never read them in their Bibles, but have got them at second hand as maxims of high authority; and they are quoted on all occasions, and referred to with the easy confidence of a Geometrician quoting his axioms. In this

and in many other ways, the word of God meets with treatment, which would be resented as an insult by any human author; being made to express sentiments in perfect contrariety to its general spirit, and even to its most explicit declarations.

Few texts (perhaps I might say none) have ever been in such general favour, have ever been caught at, and circulated, and appealed to with approbation, by so great a variety of characters, as the first clause of the sixteenth verse,—“Be not righteous overmuch.”—Its grand recommendation lies in its being so *undefined*, susceptible of so many shades of meaning; prescribing no precise boundaries, but leaving matters conveniently at large, and thus affording latitude for every man to fix his own standard, (and even that may be very fluctuating,) and then to appeal to scripture against all who go beyond him, as exceeding reasonable bounds, and being “righteous overmuch.” For it is surprising how men who hate the Bible in its great truths and requirements, will yet quote its words, nay, even plead for its authority, when it can be made by any perversion, to accord with their own inclinations.

The saying is a favourite one with the profligate, who, in cursing the enthusiasm and hypocrisy of others, vainly fancies that he is vindicating his own vice and folly; and who reckons it quite a sufficient reason for rejecting with scorn a serious and salutary advice, that it comes from one whom all must allow to be—“righteous overmuch.”

Often on the other hand is it appealed to by the man of morality, who, with stern severity, condemns the profligate, but who piques him-

self on his own sobriety, honesty, industry, kindness and general decency of character; and making this external virtue his religion, though without a single sentiment or emotion of inward godliness, considers every thing beyond it as being—“righteous overmuch.”

Many who are equally destitute of the true spirit of religion, who feel its services an irksome drudgery, whose secret language in them all is, “What a weariness is it?” and who therefore satisfy their consciences with very flimsy apologies for the neglect of them, are even ready to pronounce those “righteous overmuch,” who cannot see their excuses in the same satisfactory light with themselves.

This admonition too is a weapon in constant use with the thousands, whose religion consists in the strict observance of its outward forms, in their appropriate times and places. They would not for the world be missed out of their pew on a Sabbath day, and with even greater reluctance on certain days of human institution. But they are clear for keeping religion to its proper place. This is a topic on which they continually insist; a species of *propriety* which, in company with a smile of self complacency, is forever on their lips. It is all well, if a man minds religion on its own appropriate day, and attends to his business the rest of the week. These things must not be made to clash. “Six days of the week shalt thou labour, and one thou shalt rest,” are God’s own prescriptions;—and the Bible itself enjoins us not to be “righteous overmuch.”

But there are none to whom this favourite caution is of more essential service than those professors of religion, of whom, alas! the

number is not small, who, disliking the "offence of the cross," are desirous to keep on good terms both with Christ and the world, and who cover from others, and try to cover from themselves, the real principle of their conduct, by prudential maxims of imposing plausibility, and some of them in the terms of Scripture. The wisdom of the serpent, they say, is recommended to us, as well as the harmlessness of the dove. They cannot see the use of exposing themselves and their religion to needless derision. They are ever mightily afraid, lest, by the overstrictness and uncomplying spirit of its professors, men should be led to form gloomy notions of the gospel, as a system of morose and puritanical austerity. "We must needs go out of the world," they allege, "if we are to take no part in its pleasures."—Under the pretext of recommending religion, such persons meet the world half-way; they join in its follies and vain amusements; they rather court than shun its intercourse; and they sanction their unseemly compliances by an appeal to the admonition before us; regarding the reproach cast upon others, who think a more decided, and marked separation from the world their duty, as brought upon themselves by their own imprudence,—by carrying matters to far,—by being "righteous overmuch."

A passage of Scripture that has been so much abused, and of which the abuse is so extensively prejudicial, it is of great importance rightly to understand; and, before noticing any of the different views that have been taken of it, I shall state what to me appears to be its true meaning.

The whole passage seems to be an instance of serious and impres-

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sive IRONY: of which the subject is, the line of conduct most prudent to be pursued, supposing the end in view to be the securing of favour, honour and prosperity in the world.—Thus:—"There is a just man that perisheth in his righteousness, and there is a wicked man that longeth his life in his wickedness." If, therefore you wish to avoid the enmity of the world with its mischievous and sometimes deadly consequences, and insure success, honour, long life,—"be not righteous overmuch;"—remember that religion is a matter in which men in general, are particularly fond of moderation; and beware of assuming an appearance of sanctity greater than the world is disposed to approve of, or bear with. "Neither make thyself overwise; why shouldest thou destroy thyself?" Recollect that the same feelings of envy and malignant jealousy may be excited, as they very often have been, by high degrees of superior intelligence and wisdom. Be not obtrusive, therefore with your eminent endowments.—Deal prudently. Be cautious of exasperating the jealous pride of others. Besides the risks that arise from envy, such qualities may bring you often into the critical situation of an arbitrator; in which you must unavoidably expose yourself to the resentment of one or the other of the parties, and possibly even of both. And from various other sources, danger may arise to you.—But at the same time beware.—Similar effects may be produced by opposite causes. Although men do not like overmuch religion, you must be on your guard, on the other hand, against the extreme of wickedness:—"Be not overmuch wicked." You will expose yourself to suspicion and hatred as a

dangerous member of society;—men will become your enemies from fear, and will think they confer a benefit on the community, by making riddance of you: nay, in the excess of riotous and unbridled profligacy, you may be betrayed into deeds which may awaken the vengeance of human laws, and bring you to an untimely end. Let prudent consideration, then, set bounds to your licentiousness:—“Neither be thou foolish; why shouldst thou die before thy time?” As there are hazards attending high pretensions to wisdom, so are there risks peculiar to folly. The absolute fool becomes the object of contempt. His life is hardly thought worth an effort, far less a sacrifice for its preservation. The fool is easily made the tool and dupe of a party; exposing himself to be the prey of virulent enemies, or of selfish pretended friends. Folly leads a man into innumerable scrapes. It may induce him heedlessly to mix with wicked associates, and may thus as indeed has many a time happened, occasion his suffering for crimes, in the perpetration of which he had no active hand, and which fool as he is he would shrink from committing. And in numberless ways he may come, by his folly, to “die before his time.” If, therefore, I repeat, your object be to shun the world’s enmity, with its possible and probable effects, and to secure the world’s favour, with its desirable accompaniments and consequences, take care of these extremes;—as “there is a just man that perisheth in his righteousness,—be not righteous overmuch; neither make thyself overwise; why shouldst thou destroy thyself?”—And though “a wicked man” may, and sometimes does, “prolong his life in his

wickedness” yet “be not overmuch wicked, neither be thou foolish; why shouldst thou die before thy time?”

All scripture irony is serious, and intended to impress on the mind important lessons. The passage is in this respect similar to that striking one towards the close of the book: “Rejoice, O young man in thy youth, and let thy heart cheer thee in the days of thy youth, and walk in the ways of thy heart and in the sight of thine eyes:—BUT KNOW THOU that for all these things God will bring thee into judgment.” So here the admonition closes with an impressive recommendation of the fear of the Lord as the best and only means of inspiring true peace and tranquil security of mind, as a sovereign antidote against the fear of man, and a powerful incentive to the faithful and firm discharge of duty in every situation:—verse 18. “It is good that thou shouldst take hold of this; yea, also from this withhold not thy hand; for HE THAT FEARETH GOD SHALL COME FORTH OF THEM ALL.”

In vindication of the general principle which I have adopted for explanation of this passage, let it now be observed, *in the first place*: The motives which Solomon employs to recommend and enforce his advice, evidently shew, that in the fifteenth verse, when he speaks of “a righteous man perishing in his righteousness, and a wicked man prolonging his life in his wickedness,” he refers not directly to the conduct of providence, but to the consequences arising to the righteous and the wicked, from the feelings of mankind towards them: for, in the ordinary administration of God, the duration of human life does not ap-

pear to be at all regulated by the characters of men.

Secondly. If the counsel, "Be not righteous overmuch" means, that it is our duty to be righteous, but that we should beware of excess in righteousness; then the opposite counsel, "Be not overmuch wicked," if taken seriously, (that is, as having nothing in it of the nature of irony,) must, on the same principle of interpretation, be understood to signify, that we may be wicked, provided we take due care not to exceed, or go beyond bounds in our wickedness. But this surely can never be the counsel of the word of God. Every reader of the Bible will be instantly sensible how much it is out of unison with the universal tenor of its sentiment and phraseology.

Thirdly. *Righteousness*, when opposed, as it is here, to *wickedness*, usually means, in scripture language, true religion in general, in all its various branches of principle and practice; the entire profession and course of conduct of a good man. In this enlarged sense I understand it here; and this makes me dissatisfied with other interpretations of the passage.

Some consider righteousness as referring particularly to the exercise of *justice*, and the admonition not to be "righteous overmuch" as a caution against the overrigid application of the principles of equity, pressing every thing to an extreme, never tempering justice with clemency but exacting satisfaction and punishment without mercy, on all occasions, even for the most trivial faults.—But if righteousness mean simply justice, then wickedness must mean simply injustice; and if "be not righteous overmuch" be a warning against the extreme of justice, "be not overwicked" must be

a warning against the extreme of injustice; a warning which we certainly should not expect to find in that book, which admits of no compromise between right and wrong, and whose sentence is, "He that is faithful in that which is least is faithful also in that which is much; and he that is unjust in the least is unjust also in much."* Those who have adopted the interpretation I am speaking of, have not, I think, sufficiently attended to the *antithesis* in the passage; nor duly considered that the true principle of the interpretation, whatever it may be, ought to apply, with equal fairness and ease, to both sides of it. There is reason indeed to think that the counsel "be not righteous overmuch" is quoted by multitudes without the most distant recollection, and by not a few without even the knowledge, of it being followed immediately by the admonition not to be "overmuch wicked."

Others understanding the terms "righteous" and "wicked," as I think they ought to be understood, in their more general acceptation, and at the same time conceiving "Be not righteous overmuch" to be Solomon's serious counsel, cannot, however, deny, that of true righteousness, of real religion, of genuine unsophisticated goodness, there cannot be excess. They are therefore under the necessity of qualifying and restricting after all. Some of them explain the words as a caution against *intemperate zeal*, exerting itself indiscreetly, contentiously, and to the injury of religion:—Some, as a warning against a *blind and bigoted superstition*, displaying itself in an excessive attachment to rites and ceremonies of human invention, or even, it may be, to external institutions of Divine

* Luke xvi. 10.

appointment, whilst the spirit of vital godliness is entirely or in a great measure overlooked; others as an admonition against needless *scrupulosity* about trifles; a want of proper discrimination between smaller and greater matters, between what have been termed essentials, and non-essentials; from which have arisen the hottest contentions, and numberless unnecessary schisms.

Of all these and other interpretations of a similar kind that might be noticed, it may be observed in general:—First, that these things are not properly righteousness; but the mere adjuncts, and unjustifiable accompaniments or counterfeits of righteousness: and secondly, that if such things are meant in the exhortation, “Be not righteous overmuch,” it will follow, that, what is said, in the verse preceding, of the “righteous man perishing in his righteousness,” must be considered as expressing, not the consequence of his real godliness itself, but of his imprudent profession and practice, or his needlessly ostentatious display of it.—But this certainly is not what Solomon means, when he contrasts the “righteous perishing in his righteousness, and “the wicked prolonging his life in his wickedness.”

Considering righteousness, then in its proper sense, in the sense in which it is generally used in the Bible, I must repeat what was before hinted, that no man who is conversant in the contents of that blessed volume, can for a moment admit the idea of its containing any thing against the excess of it;—the excess of true religion and moral obedience. Were such excess possible, surely it is not the side on which we are in danger of erring,

and require to be seriously admonished.—Shall we warn him against too much spirituality of mind, who feels himself by nature “carnal, sold under sin,” and in whose bosom the “law of sin” is incessantly striving against the “law of his mind?” Shall we put *him* on his guard against allowing the love of God, the comprehensive principle of all righteousness, to occupy too much of his heart, whose nature is enmity against him? Shall we caution against looking too constantly at the things which are unseen and eternal, a creature whose propensities are so powerful to seek his portion in the things that are seen and temporal; who feels his affections drawn downward, and bound to the earth? How preposterous the thought, of warning a sinful creature against the excess of holiness! a selfish creature against the excess of benevolence and integrity! an earthly minded creature against too intimate fellowship with heaven! a creature surrounded with temptations to equivocate between God and the world, and who carries about with him principles of the old man to which, alas! these temptations are too congenial, against a profession and conduct too decided on the part of God and of godliness! a creature who is so much in danger of seeking glory from men, against estimating too highly, or coveting too eagerly, the honour that cometh from God only! a creature, in a word, that has so many sadly prevailing tendencies to the entire dereliction of righteousness, against being “righteous overmuch.”

Lastly. The whole of the language of the Divine word, in describing the characters at which God’s people ought continually to aim, is fitted to impress on every

mind the *impossibility* of the dreaded excess,—of being “righteous overmuch.” Let a few passages suffice as a specimen of many.—“If any man be in Christ he is a new creature; old things are passed away; behold all things are become new.” “Whosoever hath this hope in him,” (in Christ;—namely, the hope of seeing him as he is and being like him,) “purifieth himself even as he is pure.” “Brethren I count not myself to have apprehended; but this one thing I do: forgetting the things which are behind, and reaching forth unto those things which are before, I press toward the mark, for the prize of the high calling of God in Christ Jesus.” “Set your affections on things above, not on things on the earth.” “I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service: and be not conformed to this world, but be ye transformed by the renewing of your minds, that ye may prove what is the good and acceptable and perfect will of God.”—“They that are Christ’s have crucified the flesh, with the affections and lusts.” “Love not the world, neither the things that are in the world; for if any man love the world, the love of the Father is not in him.” “Ye cannot serve God and mammon.” “The friendship of the world is enmity with God; whosoever, therefore, will be the friend of the world, is the enemy of God.” “Having, therefore these promises dearly beloved, let us cleanse ourselves from all pollution of the flesh and spirit, perfecting holiness in the fear of God.” “Giving all diligence, add to your faith, fortitude, and to for-

titude, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity.” “For none of us liveth to himself, and none of us dieth to himself; for whether we live, we live unto the Lord, and whether we die, we die unto the Lord; whether we live, therefore, or die, we are the Lord’s.”*—These passages which are only an exemplification of the correct phraseology of the Bible on the subject of Christian holiness, express a spirituality, a decision, and self denial, a universality, perseverance and progress, of practical obedience, utterly inconsistent with any caution against the danger of excess, and admonitions to moderation. Of such sedatives, alas! we stand in no need. All the exciting stimulants that can be applied to our minds, are few enough, and weak enough, to keep us on the alert against the temptations of the world, and live to the great ends of our being. The sinless perfection of our nature, is the object of commanded pursuit and of promised attainment. We can never, even in a future world go beyond this; and in the present world, bearing about with us to the end the corruption of the old man, we can never reach it. We can never exceed the requirements of the precepts I have been repeating. To be “righteous overmuch,” is an impossibility.

Let men, then, beware of wrestling and abusing the Scriptures, to their own delusion and ruin.—It is

* 2 Cor. v. 17. 1 John iii. 3. Phil. iii. 13; 14. Col. iii. 2. Rom. xii. 1, 2. Gal. v. 24. 1 John ii. 15. Matt. vi. 24. James iv. 4. 2 Cor. vii. 1. 2 Pet. i. 5—7. Rom. xiv. 7, 8.

a very sure evidence of a man's not being decidedly righteous at all, when he is particularly fond of the caution (misinterpreted, as in that case we are certain it must be) "not to be righteous overmuch:" a caution which is often repeated, with a sneer of malicious satisfaction, by men in whose eyes, all real, heartfelt, spiritual religion, all scriptural godliness, is held as enthusiasm and madness;—that religion, I mean, which mourns for sin in deep self abasement; which loves the Saviour supremely; which is addicted to reading the Bible, to prayer and communion with God; which counts the Sabbath a delight;—which shrinks with a delicate tender conscience from even the appearance of evil; which ceases to have pleasure in the empty vanities, the time-and-soul-killing follies of a passing world, and weeps in pity for those who have; which seeks to enjoy God in all things, and all things in God.

My friends, this subject is serious,—deeply serious; worthy of being in earnest about. Either you must belong to the people of God, or to the world: and the time is coming when this distinction shall be announced with awful solemnity, and shall be fixed with its consequences on either side, in eternal permanence.

With easy lightness of heart, and scornful rejection of serious counsel from those who feel the weight of religious truth, and the sacredness of religious duty, you talk of "not being righteous overmuch;" and you thus cloak under a Bible phrase your deplorable regadlessness of the Bible's most important discoveries and most imperative obligations. You spurn its pure and elevated sanctities away from

you, and, with infatuated thoughtlessness, allege its own authority for doing so. But you do not read your Bible, else you never would talk thus. O my friends do bethink yourselves. A sinful creature "righteous overmuch!" a sinner too good! Can you, in your consciences, believe, that the word of God seriously warns you against the danger of this? If not, O beware of perverting a Divine counsel:—beware of doing with the word of the Eternal God what you would resent as an insult were it done with your own.

"There is not a just man upon earth, that doeth good and sinneth not." There is not therefore a just man upon earth that can stand accepted before God on the ground of his own righteousness. Such is the character of that Being with whom we have to do, and such the righteousness of his perfect law, that nothing but a sinless righteousness can procure acceptance at his bar. Such a righteousness is not to be found in fallen man. And the very first, and most distinctive feature, in the character of the renewed, is the entire renunciation of all dependence on their own doings, and a simple-hearted reliance on the perfect righteousness,—the obedience, atonement, and intercession, of the Son of God. All of them are ready to say, with deep prostration of soul before God, "If thou, Lord, shouldest mark iniquities, O Lord, who shall stand?"—"Enter not into judgment with thy servant; for in thy sight shall no man living be justified;" "God be merciful to me a sinner!"

Forget not at the same time, that personal righteousness, "walking in newness of life," is the only unequivocal evidence of interest, by faith, in the righteousness of the

Redeemer. Therefore let Christians implore with earnestness and constancy, the influences of the Spirit of God, at once to deepen their sense of sinfulness, and at the same time, to maintain in full vigour in their souls the "fear of God;" that by this wisdom they may be brought through all temptation, may come forth, victorious, from all opposition, and untainted, from all the corrupting influence of an evil world;—that they may manifest in increasing holiness the increasing power of this sacred principle;—that they may not be "led away by the error of the wicked, and so fall from their own steadfastness, but may grow in grace, and in the knowledge of the Lord and Saviour Jesus Christ." Let it be their constant desire and aim, to be righteous *more and more*; never thinking that they have already attained, or that they are already perfect." Let them "follow holiness without which no man shall see the Lord."

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Notice of the History of the Abyssinian Church.

(Concluded from page 186.)

Some time after this, an embassy was dispatched on its way to Spain: but, as it entirely failed, the Fathers renewed their work of subjugation, by giving a challenge to the Doctors of Abyssinia to dispute with them on the nature of their Religion. The Fathers are said to have succeeded in this, beyond all expectation; insomuch that the Emperor now consigned all offices of trust to such as had already embraced the Roman Faith, or appeared inclined to embrace it;—and even issued a proclamation, imposing severe penalties on all who

should assert that there was but one nature in Christ.

The Abuna, hearing of these proceedings, hastened to Court; and on coming in to the presence, threatened the Emperor with excommunication, for having permitted the late disputes on Religion without his licence. The Emperor said that, by so doing, he had only endeavoured to heal the existing schism in the Church; but if the Abuna wished it, he would order the question to be resumed in his presence. This being agreed, the question was resumed, and the Monks again succeeded, to the utter consternation of the Abuna; who appears to have been a man much better qualified to complain than to dispute.

These successes were followed up, as might be expected, by the Jesuits, who hoped soon to be able to bring matters to a crisis.—They accordingly prevailed on the Emperor to publish a second edict, in which it was made death for any one to affirm that there were not two natures in Christ.

The Abuna, on his return home, knowing that nearly the whole Country, as well as a great part of the Court, had espoused his side of the question, ventured to excommunicate all who should embrace the Roman Faith. This gave some uneasiness to the mind of the Emperor; but on advising with Father Peter, he was brought, not only to disregard the excommunication, but to issue a third edict commanding all his subjects forthwith to embrace the Roman Faith.

The Abuna, perceiving things going thus against him, wrote circular letters to his friends, exhorting them one and all to stand up

in defence of their Ancient Faith. They accordingly immediately fled to arms.

The first that distinguished himself in this insurrection was Elius, who was son-in-law to the Emperor and Viceroy of the Tigre.— This nobleman seized on the estates of all within his jurisdiction, who had embraced the Roman Faith; and, at the same time, commenced a hot persecution against the Fathers at Fremona.

The friends of the Emperor perceiving matters begin to assume a serious aspect, conjured him, as he valued his empire and his life, to desist from a pursuit which would eventually involve him in distress and ruin. But the Emperor, either infatuated by the sophistry of the Jesuits or provoked by the proceedings of his son-in-law, refused compliance, declaring that he would support the Roman Faith to the utmost.

During this time the Abuna was giving his cause all the popularity in his power. The Emperor wishing to thwart him therein, sent for him to Court; and a Letter was dispatched to Father Peter, requesting his immediate presence.

In a short time the Abuna, attended by a great number of his Clergy, and Father Peter with his associates, made their appearance at Court. The question respecting the Faith being again agitated, the parties, as usual in such cases, separated worse friends, and better satisfied with their own opinions than ever. The Abuna, however, willing to make another attempt on the Emperor, attended by several of the Clergy, threw himself at his feet; and, after indulging some time in immoderate grief on the probable results of the Emperor's proceedings, conjured

him, by all that was sacred, not to regard the sophistry of the Jesuits; but to permit his Clergy and subjects to persevere in their Ancient Faith. To all this the Emperor paid no regard whatever. The Abuna and his Clergy rose, therefore, and left the Court in disgust.

Elius finding that the Emperor was determined to support the Jesuits and their Religion, notwithstanding all that had been said by the Abuna, issued a proclamation throughout the Tigre, commanding all who were Roman Catholics forthwith to join the Emperor and his Court; while those who were willing to defend their ancient faith, should immediately repair to him. The consequence was that an immense army soon joined the Viceroy, who immediately commenced his march for the Royal Camp, determined to establish the Ancient Faith, or to perish in the attempt.

The Abuna Simeon, who was now about a hundred years old, joined the insurgents; and giving them his blessing, assured them that every soldier who should fall in that campaign would die a martyr. This assurance had the intended effect on the minds of the soldiers; who, in consequence, appeared impatient for the conflict.

On the appearance of the army of the Viceroy in sight of the Royal Camp, the Emperor dispatched his daughter, the Viceroy's wife, to inquire his demands; and to make him very considerable offers, with a free pardon for his present offences, provided he would immediately lay down his arms; and in case the Viceroy should refuse compliance, to request an armistice for a few days. But Elius, probably supposing this to be an indication of the Emperor's ina-

bility to face him, and that he only wished for delay in order to form a junction with the forces of his brother Ras Cella, positively refused both, and began to make preparation for the attack.

Scarcely had the Princess reached the tent of her Father, when the attack was made by the Viceroy; and, as his cause had numerous supporters among the royal troops, he entered the camp without molestation, and had actually proceeded within a short distance of the Emperor's tent, when a body of Tigrians fell upon him, and killed him on the spot. His followers, as if panic struck on the fall of their leader, threw down their arms, and fled: many, nevertheless, fell in the attempt.

The Abuna finding himself thus left alone, and being too feeble to hope for safety from flight, remained on the spot where he had first posted himself. His character and appearance, however, sheltered him from the insults of the Abyssinian Soldiers; but a Portuguese coming up, and having no compassion on his gray hairs, instantly struck him to the earth with his spear.

The flame that had been excited by the Viceroy and the Abuna, might have been extinguished with them, had not the Emperor mistaking this overthrow for a victory, issued another edict forbidding the people to observe the Jewish Sabbath; which, together with the Lord's Day, they had venerated from the highest antiquity.

This proclamation coming to the hands of Joanel, the Viceroy of Bagemder, was read, and commented on by him in such a manner, as to leave no doubt on the minds of the people as to his sentiments on

the proceedings of the Emperor.

The people, on the prospect of obtaining a leader in the Viceroy, and finding themselves unable any longer to submit to the cruelty of the Emperor and the Jesuits, flocked to him from all parts requesting him to stand up for their religion and liberty. This was what the Viceroy wished; and, as he had received some promises of assistance from the Gallas, he did not hesitate a moment to comply with the request.

Intelligence of this event arriving at Court, a great number of the King's friends of both sexes, solicited him, as he valued his crown and life, to give over an enterprise which promised nothing but distress and ruin. His Majesty however, was not to be checked by entreaties; and said, in reply, that it was not the duty of his subjects to remonstrate but obey; reminding them of their inconstancy to his predecessors Jacob and Za Dangel; and assuring them, that he was not only determined to persevere as he had begun, but to make it cost them dearly who should dare to oppose him.

A short time after, the Emperor received a letter from the Viceroy of Bagemder, demanding the dismissal of the Jesuits from Ethiopia, and his own appointment as Viceroy of Bagemder for life. But in these demands the Emperor determined not only to resist him, but to chastise him for preferring them; and marched for that purpose, with a large army against him. The Viceroy finding himself too weak to engage the Imperial Army, retired to the mountains: but being closely besieged, and his provisions and army daily diminishing, he at length escaped to the Gallas; where be-

ing followed by the gold of the Emperor, he was betrayed and murdered.

Peace seemed again, for a moment, to be restored to Ethiopia: but, scarcely had the insurgents of Bagemder returned to their homes, when the Damotes, a people inhabiting the banks of the Nile, harrassed by the iniquitous exactions of the Jesuits, rose to a man; resolving to dethrone the Emperor, and rid the country of their oppressors. The army collected, on this occasion, amounted, it is said, to about 14,000 men, of whom a great number were Monks and Hermits: but Ras Cella being sent against them with a well disciplined army, completely routed them, leaving great numbers dead on the field.

The news of this victory gave great joy at Court, but particularly to Father Peter; who congratulating the Emperor on the invariable success of his arms, could not help remarking the favours which Divine Providence seemed to bestow in furtherance of the Roman Faith, in direct opposition to that of Alexandria. The Emperor, who had hitherto forborne to make a public confession of the Faith of Rome, now ventured to do it; having first confessed his sins to Father Peter.

The Father, however, surviving these successes but a very short time, letters were dispatched to Goa, requesting a Patriarch, with at least twenty Fathers: for, as they stated, the harvest was truly plentiful, and labourers few. But as the establishment in India was probably unable to supply so great a number, application was made at Rome, where the General of the Jesuits, Mutio Vitelesci, took on him both to make a public submission to the Pope, and also warmly to solicit, like his predecessor Loy-

ola, permission to go into Ethiopia, in order to complete the great work that had so happily been begun: but in this attempt he was like Loyola, unsuccessful; though he obtained permission to send one Manuel d'Almeyda as his Nuncio. This Jesuit, with three other Fathers, arrived at Fremona in 1624; and a short time after, proceeded to Court, where they received a hearty welcome. About this time the Emperor, in order to conciliate the affections of his people to the Roman Priests, published a manifesto, accusing the former Abunas of the most flagrant crimes.

The Emperor, who had for some time looked with a jealous eye on the zeal of his Brother, Ras Cella Christos, for the Roman Party, began now to manifest his disapprobation thereof in a most unequivocal manner. Nor is it likely that the Emperor's suspicions were ill founded; yet, circumstanced as he was, he judged it prudent to proceed with caution; and rather to remove his Brother out of the way, than to break openly with him.—Accordingly, another rebellion breaking out under one Cabrael, the Ras was ordered to take the command of the army against the insurgents. In this campaign the Ras was victorious; and, having procured the death of Cabrael by bribing the Gallas to whom he had fled for refuge, he returned to Court only to be more feared and hated by the Emperor.

In the mean time the Courts of Rome and Madrid determined to send a Patriarch into Abyssinia.—Alphonso Mendez was, accordingly, consecrated Patriarch; and James Seco and John da Rocha, Bishops of Nice and Hierapolis.—On the 21st of June, 1624, the Patriarch, with his coadjutor the

Bishop of Hierapolis, arrived at Fremona; the Bishop of Nice having died on the voyage.

After a short time the Patriarch and his associates were summoned to Court. Experiencing a most splendid reception, and taking advantage of the auspicious circumstances in which they found themselves placed, they prevailed on the Emperor to fix the 11th of December following for the submission of the Abyssinian Church to the See of Rome. On the day appointed, the Emperor and the Patriarch took their seats in the great Hall of the Palace; and after a Sermon on the Text, *Thou art Peter, &c.* a solemn abjuration of the Alexandrian Faith was made by Saged and his courtiers; which was concluded by an excommunication of all such, as should, at any future time, violate any of these oaths. This was followed by two proclamations: the one, forbidding all Native Priests from officiating till licensed by the Patriarch; the other, commanding all subjects of the Empire forthwith to embrace Popery, and to discover and bring to punishment all such as should still adhere to their Ancient Religion.

The provision of an ample establishment for the new Patriarch and his associates, was the next point to be considered. For this purpose, a large estate and palace, lying on the lake of Dembea, was granted to the Prelate: but this being thought insufficient, another palace was built for him at Doncaz; where a College, large enough to accommodate sixty Students, was also erected.

The Jesuit Fathers being but few, the Patriarch sent out, as Missionaries, throughout the empire, such Abyssinian Priests, as he be-

lieved to be most zealous for the Roman Faith; and the work of subjugation appeared to be going successfully on.

Circumstances, however, soon convinced both the Emperor and the Patriarch, that their success was rather apparent than real: for two of the Missionaries, proceeding to say Mass in a Church in the Tigre, were not only forbidden to do so, but, on their refusal to obey, were found murdered in their beds on the following day. Nor had the fates of Elius, Joanel, Cabrael, and their followers, sufficient terror in them to deter others from following their example: for Tecla George, who had married a daughter of the Emperor, disagreeing with his father-in-law, and being joined by two noblemen, Gebra Mariam and John Acayo, took up arms against the State, resolving to defend the Faith of his forefathers to the uttermost. He accordingly issued a proclamation, commanding all who wished to adhere to the Ancient Faith, to bring their beads and crucifixes to him; which being done, he committed them publicly to the flames, on the 5th of November following; and, in order to convince the multitude of the sincerity of his professions, killed his own Chaplain, Abba Jacob, in their presence, because he refused to abjure the Roman Religion.

Intelligence of this insurrection arriving at Court, Kebo Christos, a bigoted Papist and Viceroy of the Tigre, was dispatched with an army to restore order. Coming up with the forces of George earlier than was expected, he completely routed his army, and put to the sword every man, woman, and child, that fell in his way. George, and his sister Adera, fled to a cave; where, after three days' conceal-

ment, they were discovered and brought before the Emperor.—George was condemned to be burnt as a heretic; but having some hopes of pardon held out to him, on recantation, he was prevailed on to express a desire to be admitted to the Church. This, however, having the effect of only changing the nature of his sentence, he again relinquished the Roman Faith; and was soon after hanged in presence of the courtiers of both sexes, who were compelled to witness his tragical end.

To consummate this barbarity, the king declared that no one, on commission of the like crime, must henceforth expect pardon; as he was determined to extend to none a favour that he had now denied to his own son-in-law. The Sister of George, about fifteen days after, accordingly shared the same fate, on the same tree, and in presence of the same spectators, notwithstanding every effort had been made by the Court to save her.

Divine Providence, however, at length intervened, to check, and to stop for ever this desolating career. The groans of many who had retired to the dens and caves of the earth, and on being discovered had either been murdered in them or dragged forth to execution, entered into the ears of Him, in whose cause they bled; for the Patriarch and his associates, intoxicated with power, committed an act that laid the foundation of their entire expulsion from this unhappy country. They entered into a plot with Ras Cella Christos to dethrone the Emperor; which, coming to the Emperor's ears, sunk the cause of Rome in his estimation, to a degree that it was never able to recover.

Another aggravating circumstance took place about the same

time. The Chief Priest of the Abyssinian Church, next in authority to the Abuna, dying without having submitted to the Patriarch, and being interred in one of the Churches, was ordered to be exhumated and cast out to be devoured by the wolves. The Abyssinians, on witnessing this act, were confirmed in their abhorrence of the Jesuits, and their Religion—a Religion, said they, that not only persecutes the living with sequestration and death, but denies that reverence and repose to the dead which even Heathens and Mahomedans allow.

In 1629, the Agas of Bagemder taking up arms in defence of their Ancient Religion, and having massacred the soldiers quartered on them, and driven the Viceroy Za Mariam out of the province, sent envoys to Melca Christos, a son of one of the former Emperors, who had taken refuge among the Gallas, requesting him to accept the crown, and immediately to join them in defence of the Faith. The Prince agreed; and the insurgents were immediately joined by great numbers from all parts of the empire, and especially by the Peasants of Lasta, who are said to be the stoutest men in all Abyssinia. The Emperor, wishing to crush the rebellion as early as possible, marched immediately by the way of Gojam, with an army of 25,000 men, and attacked the Peasants in their strongest mountain; but was beat back with considerable loss: and, had not Kebo Christos come up with a reinforcement, it is probable that the Peasants would have obtained a signal victory. The loss of the Emperor in officers is said to have been considerable; and he left not fewer than 700 of his soldiers dead on the field of battle.

The Emperor finding himself in great want of an experienced General, sent for Ras Cella to take the command against the Peasants.—The Ras succeeding in driving them out of the kingdom of Gojam, the government of that district was bestowed on him. The chief command of the whole army was, at the same time, conferred on Bassilides, the young Prince, and heir apparent to the Crown.

The nomination of the Prince to the command of the army was considered as a great triumph to the Alexandrian party at Court, as he appeared well affected to the Ancient Faith. Their next object was to get rid of Ras Cella and Kebo Christos. The Ras was soon after sent to his province; and Kebo Christos dispatched, with a few troops, into the Tigre, where the Prince was to join him, and then to march against the Peasants of Lasta. But Kebo waiting till his provisions were nearly exhausted, and the Prince not appearing, he began his retreat; which the Peasants perceiving, they fell on the rear of his army, many of whom perished, with Kebo who commanded them; the rest joined the Peasants.

Another champion for the Roman Faith, Tecur Egzi, falling about the same time by the hand of the Gallas, the leaders of the Alexandrian party at Court waited on the Emperor, beseeching him to take into consideration the cause of his subjects; who, they said, had now been for some years employed in destroying one another, and that for the sole purpose of introducing a Religion which they neither understood, nor had any disposition to learn. This remonstrance followed up by some other considerations, began to have some effect

on the minds both of the Emperor and the people, for the restoration of the Ancient Faith. The Emperor, sending in consequence, for the Patriarch, proposed some measures of toleration for his subjects.

A toleration was, without the consent of the Patriarch, finally published, containing the following clauses:

1. The Ancient Liturgies were to be read in the Churches, having first received the emendations of the Patriarch.

2. The Ancient Fasts and Festivals were to be kept; excepting Easter, and such as depended thereon.

3. The Ancient Sabbaths were to be observed.

The publication of the Indulgence, gave the Patriarch great offence; who immediately wrote a very sharp Letter to the Emperor, telling him, that had it been proper to publish that document, the office of so doing belonged not to the King, but to the Priests; and warning him, in conclusion of the rashness and judgment of King Uzziah.* The king replied, with great good sense, that the Patriarch could not but be conscious that he had done every thing in his power for the establishment of Popery: and that the present distressed state of his empire absolutely required that the Indulgence, to which the Patriarch had agreed, should be made known; and this, he trusted, was sufficient to convince him of the impropriety of his allusion to king Uzziah.

On the publication of the Indulgence, the Abyssinians, in general, expressed great satisfaction; interpreting it, as the Patriarch had supposed that they would, as ex-

* 2 Chron. xxvi 16—21.

tending to every article and custom of their ancient religion. The peasants of Lasta, however, seemed to be better informed on the subject; and flushed, perhaps, with their late successes, determined to accept of nothing short of the entire restoration of their religion.

The Emperor, finding that the peasants were not satisfied with the late Indulgence, began to collect an army, in order to reduce them; but as this required some time, especially as he was obliged to call in his heathen neighbors, the Gallas, to his assistance, he sent Ras Cella with a small army to keep them in check: but the peasants, descending from their mountains to the number of 20,000, put this detachment to flight, and were very near taking the Ras himself prisoner. The Emperor came up, soon after, with his forces; and as the peasants, now conscious of their strength, had posted themselves on the plains, he had no difficulty in drawing up his men in order of battle before them. After the armies had looked on each other for a short time, with a terror that may be compared to the calm that precedes an earthquake, the cavalry of the Gallas were ordered to charge the peasants, which they did with such fury, that their main body was immediately thrown into confusion. The Gallas had now nothing to do, but to follow up their success, which they did to such a degree, that the sword might be said to have been satiated with slaughter. This continued till darkness terminated the pursuit; when not fewer than 3,000 of the peasants lay dead upon the field.

The Alexandrians, on this sad catastrophe, appeared quite disconsolate; and giving vent to their

feelings, addressed the Emperor in a pathetic appeal. To this appeal, the empress added an equally passionate remonstrance.

These remonstrances, it is said, had such an effect on the mind of the Emperor, that instead of returning to Court in triumph on his victory, he returned rather to deplore the loss which he had sustained; and, with a determination, never again to take part in so bloody a tragedy. He accordingly summoned his council, when it was resolved that the Abyssinians should be permitted to return to the religion of their forefathers.

The Patriarch hearing of this, hastened to Court; and on the 30th of June, 1632, attended by his Jesuits, obtained an audience. He made a most passionate appeal to the feelings of the Emperor;—and, in concluding his harrangue, in which he was pleased to grace the Emperor's advisers with the appellation of "serpents," he prostrated himself, with his associates, conjuring his Majesty, either to grant them their requests, or to behead them all instantly before him.

The Emperor, however, was not to be thus wrought upon, after the real exhibition of death and carnage on the plains of Lasta: but, ordering the Jesuits to rise, told them that he had done all in his power for the Catholic Faith in his kingdoms; but, as he had now scarcely a kingdom or subject to govern, it was in vain to expect more.

From the Emperor the Patriarch went to the Prince, and, on a repetition of the same farce, received an equally dissatisfactory reply: He was now convinced that all was nearly lost; and that nothing

short of a miracle could long keep the Faith in Ethiopia.

The next object of the Alexandrians was to get the late decree of the council put in force. In this they succeeded: for a report having been circulated that the ancient religion was to be restored on the day of St. John the Baptist, and great numbers flocking from all parts of the empire to witness the sight, it was represented to the Emperor that it would be dangerous to delay the execution of the decree any longer. The Emperor hereupon sent to the Patriarch, informing him of his intention;—and recounting the great losses which the empire had sustained, in the death of so many brave generals and men, requested his answer forthwith. The Patriarch replied, that the peasants of Lasta might indeed be indulged with their ancient religion, as they had taken no oaths to the contrary;—but that this could not be said of his Majesty and the Court, who had sworn to defend the Roman Faith: besides, he clearly foresaw that the toleration of two religions in Ethiopia, must eventually end in the establishment of two kingdoms and two kings.

This Gordian knot, however, was, like the more famous one of old, not solved, but cut by the Emperor: and the following proclamation was immediately published by a Herald.

“Hear! Hear!—We formerly recommended to you the Roman Faith, believing it to be true; but, as great numbers of our subjects, under the several commands of Elius, George, Cabrael and others, have been slain on that account, we now restore to you the free exercise of the religion of your forefathers. Your priests are there-

fore to take possession of their churches, and to officiate in them as formerly.”

It is scarcely possible to conceive the boisterous joy with which this Proclamation was received. The praises of the Emperor echoed through the camp; and bonfires, in which the beads, &c. of the Romanists had been thrown, were seen blazing all over the country, and nothing but joy and satisfaction appeared in every countenance.

The Alexandrians followed up their success; and, shortly after, obtained another proclamation, in which every subject of the Empire was commanded to embrace the Alexandrian Faith.

In the month of September, 1632, the Emperor died of a hectic fever: and Basilides, his son, being proclaimed Emperor in his stead, received the submission of the nobles. But Ras Cella Christos manifesting some dissatisfaction, gave the Prince great suspicion of some plot being in existence between him and the Fathers. The Ras was, therefore, thrown into prison, and the Fathers deprived of their arms and ammunition, and commanded immediately to depart to Fremona. This was a fatal stroke to the Patriarch;—but, finding every effort that he could make with the Prince to be fruitless, he was, at length, compelled to set out for Fremona, where he arrived on the 24th of April, 1633, having lost most of his valuables on the road, by a banditti that way-laid him for that purpose.

The Fathers had not been long at Fremona, when they found a malcontent named O Kay, who had formerly taken a part in the insurrection of George. To him

they made their court ; promising, if he could protect them but a short time, that a Portuguese army should be sent from Goa, which would, at once, put him in possession of the Empire.

The Prince getting intelligence of this, immediately dispatched an order, commanding the Fathers forthwith to leave Ethiopia ; and telling them that he had ordered vessels to be ready for them at Massowah.

On the receipt of this order, the Fathers escaped from Fremona, and were concealed by their friend O Kay in the mountains, waiting till the Portuguese succours should arrive. The Prince, hearing of this also, sent a message to O Kay, ordering him to deliver up the Fathers prisoners to him. O Kay did not think proper to comply with this request : but he determined to get rid of the Fathers as quickly as possible. The patriarch was soon after sent to Arkeko, where, as well as at Massowah, he experienced great difficulties ; but, at length, arriving at Suakin, he was detained, and kept as a slave for a considerable time.

The Patriarch, on leaving O Kay, had prevailed on him to conceal four of the Fathers, till the succours from Goa should arrive :—but five years elapsing, and the troops failing to arrive, the Fathers were delivered up to the Prince, who, having tried and condemned them as traitors, banished them into the territories of the Agas, where they fell a sacrifice to popular fury, and were all hanged on the same tree.

The Patriarch being at length ransomed, and arriving at Goa, made every attempt in his power to get some troops dispatched for Abyssinia ; but, on an entire fail-

ure, was compelled to give up the case as desperate.

Thus ended a Mission, which, for the intrigue with which it was introduced into Abyssinia, the artifice and cruelty with which it was carried on, and the miserable and disgraceful termination which it received, admits of no parallel in the annals of the world.

FAITH.

It must be matter of the highest importance to the believer, to have correct views of the grace of Faith, which is the foundation of true religion in the soul ; and from which, may be said to flow all the other christian graces. Faith alone can discover a Saviour, and appropriate the benefits of a Saviour's purchase.—Faith gives the subject of it a *PERSONAL* interest in the merits of Christ—makes him a partaker of Christ's righteousness—identifies his interest with that of the Redeemer—and makes him an “ heir of God, and a joint heir with Jesus Christ.” Such being the fruits of faith, whatever tends to illustrate its nature and operation, will not, we believe, be unacceptable to a Christian community. Under this impression, we make the following extract from a treatise of Bishop Reynolds, (a writer of the 17th century,) entitled, “ *The Life of Christ.*”

“ Faith is the most precious grace in regard of the offices of it. Though in its inherent and habitual qualification it be no more noble than other graces, yet in the offices which it executeth, it is far more excellent than any. Two pieces of parchment and wax are in themselves of little or no difference in value ; but in their offices which they bear as instruments or patents, one may as far exceed the other as a man's life exceeds his

lands: for one may be a pardon of life, the other a lease of a cottage. One man in a city may in his personal estate be much inferior to another, yet as an officer in the city he may have a great precedence and distance above him. Compare a piece of gold with a seal of silver or brass, and it may have far more worth in itself; yet the seal hath an office or relative power to ratify covenants of far more worth than the piece of gold; so is it between faith and other graces. Consider faith in its inherent properties, so it is not more noble than the rest; but consider it as an instrument, by God appointed for the most noble offices, so it is the most superlative and excellent grace. These offices which are to it peculiar, I take it, are principally these three. The first to unite to Christ, and give possession of him. The Apostle prays for the Ephesians, *That Christ may dwell in their hearts by faith.* Eph. iii. 17. Wealth in the mine doth no good at all, till it be severed and appropriated to persons and uses. Water in the fountain is of no service unto me, till it be conveyed thence to my own cistern. The light of the sun brings no comfort to him who hath no eyes to enjoy it. So though Christ be a mine full of excellent and unsearchable riches, a fountain full of comforts and refreshments, a sun of righteousness, a captain and prince of life and salvation; yet till he is made ours, till there be some bond and communion between him and us, we remain as poor and miserable, as if this fountain had never been opened, nor this mine discovered.

Now this union to and communion with Christ, is on our part the work of faith, which is as it were the spiritual joint and ligament by

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which Christ and a Christian are coupled. In one place we are said to live by Christ. *Because I live (saith he) you shall live also.* John xiv. 19. In another, by faith.—*The just shall live by faith.* Heb. x. 38. How by both? By Christ, as the fountain: by faith, as the pipe conveying water to us from the fountain: by Christ, as the foundation: by faith, as the cement knitting us to the foundation: by Christ, as the treasure: by faith, as the clue which directs; as the key which opens and lets us into that treasure. This the Apostle explains in the former place, where he shows by what means faith makes us live; namely, by giving us an entrance and approach to Christ: for he opposeth *faith to drawing back*, verse 19, 30. Noting that the proper work of faith is to carry us unto Christ, as our Saviour himself expoundeth *Believing in him by coming unto him.* John vi. 64, 65.—Therefore the Apostle puts both together; *Not I, but Christ liveth in me; and the life which I live, I live by the faith of the Son of God.* Gal. ii. 20. Faith is compared to *eating and drinking.* John vi.—And we know there is no sense requires such an intimate and secret union to its object, as that of tasting; no sense that is the instrument of so near an union as that. So then, as the motion of the mouth in eating is not in the nature of a motion any whit more excellent than the motion of the eye or foot, or of itself in speaking; yet in the instrumental office of life and nourishment, it is far more necessary: So though faith in the substance of it, as it is an inherent quality, hath no singular excellency above other graces; yet as it is an instrument of conveying Christ our spiritual bread unto our souls, and of so as-

similating and incorporating us into him, which no other grace can do, no more than the motion of the eye or foot can nourish the body; so it is the most precious and useful of all others. It may be objected, Do not other graces join a man unto Christ, as well as faith? Union is the proper effect of love; therefore we are one with Christ, as well by loving him, as by believing in him.

To this I answer, That love makes only a moral union in affections, but faith makes a mystical union, a more close and intimate fellowship in nature between us and Christ: Besides, faith is the immediate tie between Christ and a Christian, but love a secondary union following upon, and grounded on the former. By nature we are all enemies to Christ and his kingdom; of the Jews' mind, *We will not have this man to reign over us*: Therefore till by faith we are thoroughly persuaded of Christ's love to us, we can never repay love to him again. *Herein is love* (saith the Apostle,) *not that we loved God, but that he loved us, and sent his Son.* 1 John iv. 10. Now between God's love and ours, comes faith to make us one with Christ; *We have known and believed the love that God hath to us.* verse 16. And it follows, that because by faith as he is, so are we in this world;—therefore, *Our love to him is made perfect; and so we love him, because he first loved us.* verse 19. So that we see the union we have with Christ by love, presupposeth the unity we have in him by faith; faith still hath the pre-eminence.

The second office wherein consists the excellency of faith, is a consequent of the former; namely, to justify a man: for there is no man righteous in the sight of God,

any further than he is taken into the unity of Christ, and into the fellowship of his merits. God is alone well pleased in Christ; and till a man be a member of his body, a part of his fulness, he cannot appear in God's presence. This was the reason why Christ would have none of his bones broken, or taken off from the communion of his *natural body*. John xix. 36. To note the indissoluble union which was to be between him and his *mystical members*. So that now as in a natural body, the member is certainly fast to the whole, so long as the bones are firm and sound; so in the mystical, where the body is, there must every member be too, because the bones must not be broken asunder. If then Christ go to heaven, if he stand blameless before God's Justice, we shall appear in him so too; because his bones cannot be broken. That which thus puts us into the unity of Christ, must needs justify our persons, and set us right in the presence of God; and this is our faith. The Apostle gives two excellent reasons why our justification should be of faith, rather than of any other grace:—The first on God's part, that it might be of grace; the second on the part of the promise, *That the promise might be sure to all the seed.* Rom. iv. 16.

First, justification that is by faith is of mere grace and favour, no way of work or merit: for the act whereby faith justifies, is an act of humility and self-dereliction, a holy despair of any thing in ourselves, and a going to Christ, a receiving, a looking towards him and his all-sufficiency; so that as Mary said of herself, so we may say of faith, *The Lord hath respect unto the lowliness of his grace*; which is so far from looking inward for matter of

justification, that itself as it is a work of the heart, *credere*, doth not justify, but only as it is an apprehension or taking hold of Christ. For as the hand in the very receiving of a thing, must needs first make itself empty, (if it be full before, it must let all that go, ere it can take hold on any other thing,) so faith being a receiving of Christ (John i. 12,) must needs suppose an emptiness in the soul before.

Faith hath two properties (as a hand,) to work and receive: When faith purifies the heart, supports the drooping spirits, works by love, carries a man through afflictions, and the like; these are the works of faith: When faith accepts of righteousness in Christ, and receives him as the gift of his father's love, when it *embraceth the promises afar off* (Heb. xi. 13,) and *lays hold on eternal life* (1 Tim. vi. 12,) this is the receiving act of faith. Now faith justifies not by working (lest the effect should not be wholly of grace, but partly of grace and partly of work, Eph. ii. 8, 9,) but by bare receiving and accepting, or yielding consent to that righteousness, which in regard of working, was the *righteousness of Christ* (Rom. v. 18,) and in regard of disposing, imputing, appropriating unto us, was the *righteousness of God*. Rom. iii. 21. 1 Cor. i. 30. Phil. iii. 9. To make the point of justification, by the receiving, and not the working of faith plain; let us consider it by a familiar similitude.

Suppose a chirurgeon should perfectly cure the hand of a poor man from some desperate wound, which utterly disabled him for any work: when he hath so done, should at one time freely bestow some good alms upon the man, to the receiving whereof he was enabled

by the former cure; and at another time should set the man about some work, unto the which likewise the former cure had enabled him; and the work being done, should give him a reward proportionable to his labour. I demand which of these two gifts are arguments of greater grace in the man, either the recompensing of that labour which was wrought by the strength he restored, or the free bestowing of an equal gift, unto the receiving whereof likewise he himself gave ability? Any man will easily answer, That the gift was a work of more free grace than the reward, though unto both, way was made by his own merciful cure; for all the mercy which was shewed in the cure, was not able to nullify the intrinsical proportion which afterwards did arise between the work and the reward. Now this is the plain difference between our doctrine and the doctrine of our adversaries, in the point of justification: They say we are justified by grace, and yet by works, because grace enables us to work: We say we are justified freely, not by the works of grace, but by the grace which bestows our justification, and therewith our strength of working unto us. For surely God's free grace is more magnified in giving us undeservedly both righteousness and works, than in giving us works to deserve our righteousness."

For the Religious Monitor.

"It is certain that God bath as much regard to what we think, as what we do.—If our thoughts of him correspond not with his revealed will, it is as criminal in his sight as our outward transgressions, and will be attended with as awfully, and fatal consequences.—For to

discredit what he saith, is making him, who is truth itself, a liar, and consequently, a fault equally punishable with any outward breach of his holy law."

Tucker on Pred.

Query.—If the above be true, I ask, why so many (otherwise very

worthy men,) are so zealous against vice, and so very defective in their zeal against erroneous doctrine.—For according to the prevailing spirit of our day, it is of little importance what a man believe, if his practice be correct—i. e. if his *morality* be unimpeachable. [An answer is requested.]

RELIGIOUS INTELLIGENCE.

The Rev. Joseph Hurlburt has resigned the pastoral charge of the 3d Presbyterian Congregation in this city, in consequence of ill health. We understand that the Albany Presbytery have acquiesced in the separation.

PROPOSED NEW PUBLICATION.

We find in the Pittsburgh Recorder, a proposition, (should it meet with sufficient encouragement,) to publish a work, entitled, "An Inquiry into the duty and privilege of the Christian Church in the exercise of sacred praise"—By T. D. BAIRD, A M; the avowed object of which, is, a refutation of a work entitled, "An Apology for the Book of Psalms"—By GILBERT M'MASTER, A M. We are ignorant of Mr. Baird's qualifications for the execution of the work he has undertaken; but whatever his talents may be, we hope he will evince for the Book of Psalms as a component part of the inspired volume, greater reverence than most of his predecessors have done, when advocating the cause which Mr. B. has espoused.

SYNOD OF ALBANY.

The Synod of Albany met at Utica on the 5th, and continued its sessions till the 9th inst. The Rev. Dr. Chester was chosen Moderator, and the Rev. Messrs. Coe and Cook officiated as Clerks. In the "Narrative of the state of Religion"

within their bounds, the Synod after lamenting, that in a majority of their congregations, "lukewarmness prevailed among professors of religion;" that "all are not punctual to attend upon the instituted ordinances of the gospel"—that "the Sabbath, is not suitably regarded"—and that "in some instances, this day of sacred rest, has been profaned by unnecessary travelling;" proceed to notice Revivals of religion in the following places:—Orleans, Antwerp, Alexandria, Leyden, Leray, and Lowville Square, in the Presbytery of St. Lawrence; Moreau, and Saratoga, in the Presbytery of Albany; and Kingsbury, Queensbury, and Salem, in the Presbytery of Troy. The Synod adjourned to hold their next annual meeting in Troy.

Questions on the Historical parts of the New Testament: designed for Sabbath Schools. By TRUMAN PARMELE, Superintendent of the Utica Union Sabbath School. Utica: Printed and Published by Merrell & Hastings, 1824. pp. 150 18mo.

We have lately received a neat little work under the above title. We are highly pleased with the design of this book, and believe it well calculated to attract the attention and enlist the interest of the pupil, and thus tend to promote his religious instruction. The author has not in most cases given answers

to his questions; but he has prefixed to each question, the verse on which it is founded, and in which will be found most generally the answer. It contains in a small compass upwards of four thousand questions predicated on the four Gospels and the Acts of the Apostles. We hope it will meet the approbation and patronage of Sabbath School Teachers generally; for we believe it will greatly facilitate the progress of the scholar in a knowledge of the scriptures; indeed we think it well worthy the attention of those parents who seek to "train up" their children "in the way they should go." These questions referring the learner directly to the Bible for an answer, are likely to beget a relish for the most important of all studies, and make the acquisition of biblical knowledge pleasing to the youthful mind. In some instances the questions may not be judiciously stated; but we do not feel disposed to cavil at minor defects, where we find so much to admire.

The money received by the Treasurer of the American Society for Meliorating the Condition of the Jews during the month of September, amounted to \$3,536 48 cents.

An Impostor.

A man calling himself Moses Ruden, with a beard several inches long, and professing to be a descendant of Abraham, by his pretensions to piety induced a few members of the Board of the Jew's Melioration Society in New-York, to advance him a sum of money, and to procure for him a respectable boarding-house. But the story he related of himself not agreeing with what he had before stated to the Worcester, Massachusetts Society, and this being communicated to him, he left his lodgings and has not been heard of since.

Another Impostor.

Last spring, a man named Porter, calling himself a Presbyterian minister, passed through the states of Mississippi and Louisiana, officiating as a minister, stating that he was sent by the General Assembly to instal Mr. Potts at Natchez—that he was pastor of the Gothic Church Philadelphia; a connexion of the late Dr. Rush, and a relative of Com. Porter, &c.

That this Porter is an impostor, is certified by Drs. Green, Janeway, and Ely, and the Rev. James Patterson, of Philadelphia, who caution vacant churches against admitting him into their pulpits, and state that there are now several other travelling impostors, who affect to be ministers of the Presbyterian Church.

Pitts. Recorder.

Items of Intelligence from the Religious Chronicle.

HAYTI.

A letter from Mr. Granville has recently been published in Philadelphia, intended as a reply to another letter, written in this city, offering some objections to the emigration of our coloured population, to that Island.

In answering these objections, Mr. Granville has considered them as relating to the subjects of their religion, population, national strength, the instability of their government, and the fact of their not having been recognized as an independent nation, by France. He remarks on the first topic, that among them religious toleration is universal. "Religion is the elder sister of legislation, and they exercise authority over different portions of the same empire; but as we do not recognize the right of promigeneriture, the distinction in their powers is not allowed to prevent a good understanding between them. It must therefore be never forgotten on either side, that the judge is not the law, and the minister is not the religion."

Mr. Granville has recently received the results of a new census of Hayti, and states the number of its inhabitants at 935,385 souls. In this estimate, however he does not include the standing army of the republic, which amounts to 45,520. The increase of population has been considerably retarded by internal commo-

tions, as well as by the wars in which the country has been engaged.

Mr. Granville remarks, that in a short time he shall receive from the Secretary of State of Hayti, his reports for the last five years; exhibiting more particularly, the causes which have operated to retard its population.

The extent of the Island has been variously reckoned: it is now stated to be 160 leagues long from east to west, and from 60 to 70 broad, from north to south; with a surface of 40,000 square miles, without including any of the Islands on the coast.

On the subject of the non-recognition of the national independence of Hayti, Mr. Granville adds—We have broken off all communication with the Islands of our archipelago; and, without leaving our own territory, we dispose of our productions, purchase the products of foreign manufactories, and see in our ports the ships of England, the United States, Germany, Sweeden, the Hanseatic towns, and even of that power whose national pride has so long refused to allow us to escape from its controul, but which does not blush to borrow the flags of other nations, to trade with us. If our government is not acknowledged, it is because we prefer to remain as we are—

* * Trahit sau quemque voluntas

We are not recognized by any body; and yet we are recognized by the whole world. If our independence were publicly acknowledged by France, we might buy and sell to the amount of some millions more; but we should not be the more independent.

But, probably, the most satisfactory refutation of all the objections to Haytien Colonization, will be found in the letters and communications of the emigrants to their friends here. They represent their situation and prospects, as of the most gratifying description, and this testimony as to their actual experience, will, and should have more weight with those concerned, than any representations from another quarter.

Commencement.

The annual commencement of New Jersey College took place at Princeton, on Wednesday 29th ult. 47 young gentlemen received the degree of A. B. on this occasion, and 13 that of A. M. The honorary degree of Master of Arts was conferred on six gentlemen, and the honorary degree of L. L. D. on the Hon. Jonas Platt, Esq. of this state.

A TABLE

Shewing the receipts and expenditures of the different benevolent Societies in England, during the year immediately preceding their anniversaries in 1824.

SOCIETIES.	ANNIVERS.	EXPENDIT.			RECEIPTS.		
		L.	s.	d.	L.	s.	d.
1 Irish Society of London.	May 3,	300	9	5	468	9	5
2 Wesly Missionary Society.	May 5,				719	17	4
3 Christian Mission. Society.	May 3,	39,272	7	3	39,309	3	7
4 British and Foreign Bible Soc.	May 5,	97,718	17	6	89,493	17	8
5 Prayer Book and Hom. Soc.	May 5,	1,703	4	11	1,870	13	9
6 Jews Society,	April 30,	12,426	0	8	11,657	3	1
7 Merch. Seamen's Bible Soc.	May 7,	853	15	7	980	1	6
8 Lond. Asso. in aid of Un. Breth.	May 7,	4,400	13	10	4,400	13	10
9 Hibernian Society,	May 8,	7,398	19	9	8,751	5	3
10 Brit. and For. School Society,	May 10,	1,920	10	4	1,893	10	8
11 Port of London Seam. Soc.	May 10,	439	19	8	471	13	3
12 Sunday School Union,	May 11,	2,409	0	6	2,825	4	1
13 Naval and Military Bib. Soc.	May 11,	2,277	7	9	2,324	7	1
14 London Missionary Society,	May 12,	33,907	2	11	33,005	6	8
15 Religious Tract Society,	May 14,	11,068	5	3	11,170	8	2
16 African Institution,	May 14,	918	11	10	769	19	3
17 Continental Society,	May 19,	2,014	3	4	2,181	19	4
		£. 219,029	10	6	217,293	3	10
		or \$973,464	55		or \$965,748	10	

PALESTINE MISSION.

Among the various Missionary operations in different parts of the world, which distinguish the present day, none can awaken a more lively interest in the bosom of the Christian, or command greater respect than the Palestine Mission. The Journals of Messrs. Wolf and Fisk, exhibit a manliness and vigour of intellect, and a truly Christian zeal in the cause of their Divine Master, seldom equalled in these kind of productions. The reports of these indefatigable Soldiers of the cross, clearly evince an entire devotedness to their work, and are at the same time free from that sickly and whining cant, which too often characterizes missionary reports, and which cannot fail to excite disgust, in the minds of an enlightened and reflecting community. It is truly gratifying to witness these men traversing that land once the habitation of the visible Church, though now, a land of spiritual darkness and death—that land, where “God in times past spake unto the fathers by the prophets;” distributing the word of life, and publicly disputing with Jews, Mahometans, and Catholics, all equally ignorant of the way of salvation. The limits and design of our publication will only admit of brief and occasional notices of missionary proceedings: we must therefore content ourselves with

a single extract from the journal of Mr. Wolf, which will shew something of the nature, of the warfare waged between the missionaries and their opponents.

Friday, May 30, 1823.—A Jew of the Spanish community called on me, one of the most respectable of them; he desired me to lend him 60 piastres. I told him I could not spare so much money. He immediately brought forth the New Testament which he had received from me, and shewed me Matt. v. 42. “From him that would borrow of thee, turn not thou away.”

I told him that this verse does not show that we are to do things which it is not in our power to do. Go on, however, I said, in reading the New Testament, and if you find any inconsistency between my conduct and the profession I make, tell me of it; I shall be most ready to hear your admonition; but I would, however, advise you not to read the New Testament for the purpose of imposing upon me about money, but rather that you may be taught that you are a sinner, and need to be saved by the blood of Jesus Christ.

He replied, that he was no sinner.

I said to him, Then you suppose that you are more holy than our ancestors were, more holy than Daniel, who confessed, saying, “O Lord to us belongeth confusion of face.”—And as soon as you tell me that you are no sinner, you show that you do not believe in your own prophets, for there is not a just man upon earth that doeth good and sinneth not. Eccl. vii. 20. I read with him 1 John i. 8, 9, 10. “If we say,” &c. He asked me whether I thought that I was my-

self a sinner. I replied, Most surely; but I have one consolation that you have not, I have Jesus Christ as a Saviour, and the blood of Jesus Christ cleanseth from all sin. I then read with him the prophecies, and I showed him the absurdities which the Talmud contains and the *horrible* blasphemies!

June 3, 1823.—Brothers Fisk, King, three other German travellers, and myself, set out for the Dead Sea, where Sodom and Gomorrah stood, and the Jordan and Jericho. We took with us two soldiers from the Governor of Jerusalem, and arrived the first evening in the convent of Mar Saba, which is occupied by Greek monks, and some Abyssinians who turned to the Greek religion. Mar Saba is erected, according to the observation of the Superior of the convent, in the very ravine of the brook Cedron. The Superior told us, that the convent was founded in the time of Justinian, 1,300 years ago, by Mar Saba, a pious anchorite.—The skulls of those Christians who died for their faith in the time of Omar, are still preserved here, and unto this time Mussulmans are treading under foot the blood of Christ, and are shedding the blood of his saints. How long, O Lord, holy and true, dost thou not judge and avenge the blood of thy saints that were slain for the word of God!

PARIS BIBLE SOCIETY.

A correspondent of the Paris Bible Society at Bayonne, mentions a remarkable instance of exemplary Christian zeal, in an excellent man who assisted effectually in dispersing the Word of God—

Without education, having learned only to read and write, Jean Heilmann was desirous of devoting

the remainder of his life to that Saviour who died for him. He became an itinerant hawker; furnished with a small chest of Bibles and Testaments, he traverses the country, leading a life of hardship and privation, and offers to all whom he meets a part of his precious treasure.

He accompanied me in my last journey, (in the Pyrenees.) His mind is influenced by one simple desire, that of contributing in some degree to the advancement of the Saviour's kingdom. How many times have I longed to possess his admirable simplicity, his humility, his devotedness!

Other interesting facts are mentioned by a correspondent at Koningsfeld, near Schrombergh, in the Kingdom of Wertemburgh. He says, "I wish I could express to every member of the Committee my heartfelt gratitude for the Bibles and Testaments which have been sent to this place. Give me leave to mention a few instances only, of affecting occurrences connected with the distribution of the word of God. An aged and very poor inhabitant of a Roman Catholic village near this place, came one day begging into a shop, where I happened to be. After a short conversation about his circumstances, I took the old man into a corner, and questioned him respecting the state of his soul. His reply was to this effect: "Alas! had I always lived as I now do, I might hope to go to heaven. But the sins of my youth, and the wickedness of which I was then guilty, torment me still in my advanced age. I regularly attend mass, go to confession, and partake of the sacrament; but all without effect. Here he was prevented, by tears, from proceeding. The poor man had never seen a

Bible;* but when I presented him with a copy he was utterly unable to express his joy and gratitude. A few days afterwards a person called upon me, and said; 'You have given a book to my poor tenant; and you cannot imagine how delighted he is with it. Every evening he calls mine and some of the neighbours' children into his little room, and reads to them out of it; and such is their eagerness to hear him, that they can scarcely wait till the evening arrives. I wished to purchase it from him; but he will not part with it at any price.'

"A few days ago, conversing with a poor man who formerly had been a village schoolmaster, I asked him if he had a Bible? At this question he blushed; and attempted to evade it, by saying, that he knew the Bible, and had read it. But when I again asked him whether he did not every day read his Bible, the poor man unexpectedly turned round, took his handkerchief, wiped his eyes, and exclaimed: 'Ah, dear sir, that dearth—that dearth in 1816 and 1817.' 'Well, my good friend, and what has that dearth to do with the Bible?' 'Alas, sir! a father of a family! a house full of children, and no bread! at such a time a couple of guilders are of great value!' 'I do not, however, understand what all this has to do with the Bible.' 'Why, having nothing else to sell, I was compelled to dispose of my Bible to the schoolmaster at Stockburg, who had long wished to purchase it, and in whose possession it still is. I have many times repented of having done so.' The Commit-

tee of the British and Foreign Bible Society will not be displeased to learn, that, by their liberality, we have been enabled to give this poor man a new copy of the Bible; and that he received this treasure with expressions of heartfelt gratitude, and with a promise to offer up fervent prayers for his generous benefactors."

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The Directors of *The Society for promoting the Gospel among Seamen*, in the port of New-York, acknowledge a donation of \$100 from Commodore Stewart, of the U. S. ship Franklin, and \$200 from part of the crew of that vessel.

JEWS IN GERMANY.

A German paper announces a new regulation for the religious worship and instruction of the Jews, in the Electorate of Hesse Cassel. It contains the following article:

"The rabbies or elders of the congregation, are bound to superintend the worship in the synagogues, and out of its walls. The rabbies must always appear in the synagogues for divine service. All private synagogues and religious meetings are prohibited. There shall be exceptions for the old and infirm. The black board shall be suppressed wherever it still subsists, as well as all penalties which relate to divine worship. The functions relative to divine service, such as the right of taking the law out of the ark, the promulgation of the law, &c. shall no longer be sold at auction in the synagogues. The rabbies and the elders of the synagogues (the first in their discourses,) must endeavour to put an end to the custom of seesawing

* In his Bible he learned that "Not by works of righteousness which we have done, but according to his mercy," God grants us salvation.—Ed. Ch.

during the prayer, and to that of repeating the prayer in too loud a voice. All profane tunes during divine service are prohibited. The ceremony of staking the impious Haman at the festival of Purim, is most strictly prohibited. Children below the age of five years, are not to be taken into the synagogues. All unsuitable pleasantries in which the young people sometimes indulge in the synagogues, on the eve of some festivals, and on the festivals themselves, as well as the distribution of sweetmeats by the women to each other in the synagogues, are strictly prohibited.—Some of the religious ceremonies must be accompanied by a German discourse or a Hebrew text, in which the meaning of those solemnities shall be explained. Funeral discourses shall not be pronounced, except at the desire of the family, and for a retribution. On the Sabbath a discourse shall be held in German in every synagogue, after the reading of the prescribed passage of the law, and a chapter of the prophets.”

Rel. Chron.

New-Orleans.—A writer in the Louisiana Advertiser of Sept. 9th, says, “The yellow fever still rages in our devoted city, with more malignancy than has ever been witnessed by the oldest inhabitants. Active manhood furnishes the majority of victims, yet neither age, sex, nor colour, are exempt from the attacks of the fell destroyer. It is the lot of the writer of this paragraph to hear daily, or hourly, of the jests and scoffs of the healthy and athletic—the next morning’s sun breaks on them a severed mass of disease—another finds them much better, and to the inquiries of friends, the attendants

reply, “he is nearly well,” &c.—the third day’s sun sets on a new made grave, which upon inquiry, we hear contains the remains of the scoffer, the wilful tempter of his fate.”—*Ib.*

American Melioration Society.—From Isrel’s Advocate for September, we learn that the Board of Directors are engaged at the monthly meeting in serious deliberation about the concerns of the Society. The Land Committee, have been directed to “Report the most eligible tract of land that has been offered them, or that they know can be procured for the settlement contemplated by the Society, and the terms on which it can be obtained, together with such particular information, as shall enable the Board to judge of the expediency of purchasing the same.” This Committee have met, and it is expected that the Board will soon decide the question of a purchase. The Board have still under consideration the project of an Agency to Europe, to collect information respecting the Jews, and communicate with them on matters respecting the contemplated settlement, &c. Mr. Frey’s labours are represented as still indefatigable; and they continue to be attended with success.—*West. Recorder.*

Literary Notice.—We observe among the new works announced for publication in London, a Poem entitled “*Armageddon or Jerusalem regained.*” Name of the author not mentioned.

Bowden College.—About 20 students have been admitted for the new collegiate year, and several others are expected. We understand that the corporation have revised the laws of the institution,

and made several happy improvements.—*Port. Mir.*

Harvard University.—According to the Triennial catalogue just published the number of persons admitted to the degrees in the University, is 5173, of whom 3122, are marked as deceased. The number of alumni of the college is 4769, of whom 1782 are supposed to be now living. The number of degrees conferred on persons not educated at the college, is 404. Of these persons, 135 are dead. The number of graduates of the University who have died since the publication of the last triennial catalogue, is 120.—*B. D. Aver.*

Columbian College.—The second term of this institution, for the present year, commenced on Wednesday last. A considerable accession of students has been made. The whole number at the present time, in the College, and the Preparatory Department, is more than a hundred.—*Star.*

From the Religios Chronicle.

In this day's paper will be found a resolution adopted by the Saluda Baptist Association, in reference, among other subjects, to the choice of a President of the United States, at the approaching election.

However the readers of our paper may differ in opinion as to the individual candidate best qualified for the important trust, all, we presume, will agree in the propriety of requesting the guidance of the Omniscient "that the citizens may select the most suitable man, and the one most approved of God, for the high, dignified, and responsible office."

We are rejoiced to see a proposition like the present, brought be-

fore the public. It is a step toward the adoption in a particular instance, of a rule, in favour of which we have heretofore expressed ourselves, and which we hope speedily to see generally practiced.

Some appropriate remarks on the political duties of Christians, in exact coincidence with those lately published from other sources, we now subjoin, from the *Star*.

"It appears to us, that while the Christian is required, as a citizen, to participate calmly in the choice of public functionaries, he ought to be guided, in a considerable degree, by a reference to the probable affect of their example and influence on the general interests of religion. It may not, in all cases, be possible to select professed Christians; but no man, of immoral habits and principles, is worthy of honour or trust from a religious people. The favour of God cannot rationally be expected, by a nation, which confides its safety to the hands of men who manifest no regard to his authority, no reverence for his character and institutions, and no solicitude to secure his aid and obtain his approbation.

"We suspect, that Christians have not been sufficiently aware of their obligations in reference to this subject, nor been led to estimate the weight which belongs to them as members of Society.—While silent intrigue and public controversy are vigorously maintained by political partisans, with little regard to the national interest or honour, what reason can be given, or rather what excuse can be alleged, why Christians should not, without any bias from merely political partialities, but with the quiet firmness of religious principles, bestow their votes on the most

worthy candidate. A contrary course is inconsistent with their professions; and it tends to remove the strong check to immorality, which will necessarily be found in the inexorable exclusion of every man from office, who sets at defiance the moral sense and habits of the community."

DEMERARA.

Some idea of the hostility to religion which prevails in Demerara may be formed from the following extract of a letter from the late Mr. Smith, published in the last London Evangelical Magazine.

April 2, 1817, he says, "Two days after our arrival, I waited upon the Governor, being introduced by Mr. Elliott. His excellency frowned upon me. He asked me what I had come to do, and how I

purposed to instruct the negroes. I answered, by teaching them to read; by teaching them Dr. Watt's catechisms; and by preaching the gospel in a plain manner. To which he replied, "If ever you teach a negro to read, and I hear of it, I will banish you from the colony immediately."

If Mr. S afterwards obtained the Governor's permission to prosecute the objects of his mission, it was not till documents had been laid before him setting forth the harmless nature of the case.

West. Recorder.

The London Jews Society have determined (says the Northampton Oracle) to establish a permanent mission at Jerusalem; and directed the Rev. Mr. Lewis to proceed thither as soon as convenient.

GLEANNINGS.

EXAMPLES OF DYING INFIDELS.

The wicked is driven away in his wickedness. Prov. xiv. 32.

With the talents of an angel, a man may be a fool. YOUNG.

1. Mr Hobbes was a celebrated infidel in the last age, who, in bravado, would sometimes speak very unbecoming things of God and his word. Yet, when alone, he was haunted with the most tormenting reflections, and would awake in great terror, if his candle happened but to go out in the night. He could never hear any discourse of death, and seemed to cast off all thoughts of it. He lived upwards of ninety. His last sensible words were, when he

found he could live no longer, "I shall be glad then, to find a hole to creep out of the world at."—And notwithstanding all his high pretensions to learning and philosophy, his uneasiness constrained him to confess, when he drew near the grave, "that he was about to take a leap in the dark"—The writings of this old sinner, ruined the earl of Rochester, and many other gentleman of the first parts in the nation, as that nobleman himself declared after his conversion.

2. The account which the celebrated Sully gives us of young Servin is out of the common way.—The beginning of June, 1623, says he, I set out for Calvis, where I was to embark, having with me a

retinue of upwards of two hundred gentlemen, or who called themselves such, of whom a considerable number were really of the first distinction. Just before my departure, old Servin came and presented his son to me and begged I would use my endeavours to make him a man of some worth and honesty; but he confessed it was what he dare not hope. not through any want of understanding or capacity of the young man; but from his natural inclination to all kinds of vice. The old man was in the right; what he told me having excited my curiosity to gain a thorough knowledge of young Servin, I found him to be at once both a wonder and a monster; for I can give no other idea of that assemblage of the most excellent and pernicious qualities. Let the reader represent to himself a man of genius so lively, and an understanding so extensive, as rendered him scarce ignorant of any thing that could be known: of so vast and ready a comprehension, that immediately made himself master of what he attempted; and of so prodigious a memory, that he never forgot what he had once learned; he possessed all parts of philosophy and the mathematicks, particularly fortification and drawing; even in theology he was so skilled, that he was an excellent preacher whenever he had a mind to exert that talent, and an able disputant for and against the reformed religion indifferently; he not only understood Greek, Hebrew, and all the languages which we call learned, but also the different jargons or modern dialects! he accented and pronounced them so naturally, and so perfectly imitated the gestures and manners both of the several nations of Europe,

and the particular provinces of France, that he might have been taken for a native of all or any of these countries; and this quality he applied to counterfeit all sorts of persons, wherein he succeeded wonderfully; he was, moreover, the best comedian and greatest droll that perhaps ever appeared; he had a genius for poetry; and wrote many verses; he played upon all instruments, was a perfect master of music, and sung most agreeably and justly; he likewise could say mass; for he was of a disposition to do, as well as to know, all things; his body was perfectly well suited to his mind; he was light, nimble, dexterous, and fit for all exercises; he could ride well, and in dancing, wrestling and leaping, he was admired; there are not any recreative games he did not know; and he was skilled in almost all mechanic arts. But now for the reverse of the medal: here it appeared that he was treacherous, cruel, cowardly, deceitful; a liar, a cheat, a drunkard, and a glutton; a sharper in play, immersed in every species of vice, a blasphemer, an atheist; in a word in him might be found all the vices contrary to nature, honour, religion, society; the truth of which he evinced with the latest breath, for he died in the flower of his age in a common brothel, perfectly corrupted by his debaucheries, and expired with a glass in his hand, cursing and denying God.

3. The Hon. Francis Newport was educated by his parents in a religious manner. As he grew up to years of discretion, he fell into the hands of infidels, lost all religion, and commenced infidel himself. Being sometimes after seized with sickness, his serious convictions returned, he became alar-

med for the safety of his condition. After enduring the most horrid agonies of mind possible, til in a very short time, his bodily strength was exhausted; with a groan so loud, as though it had been more than human, he cried out, Oh the insufferable pangs of hell and damnation! and expired.

It may much be questioned, whether a more effecting narrative was ever composed in any language than the true history of this unhappy gentleman's last sickness and death. It is greatly to be desired that men of all denominations would give it a serious perusal.

(*To be continued.*)

Self has two eyes which must be put out, self strength, and self righteousness.—HALYBURTON.

The *lives* of professors are *books* which the most ignorant and depraved, can read and understand.

The pious poor are made the representatives of Christ; whatever we give them, is, in scripture language, given to the Saviour himself.

When the tempter is forward to bruise thy heel, it is a sure evidence that he takes thee for one that will tread upon his head.

ANECDOTE.

Philip Melancthon being gone to the conferences at Spuire in 1592, he made a little journey to Bretten to see his mother. This good woman asked him what she must believe amidst so many disputes, and repeated him her prayers, which contained nothing superstitious.—“Go on, mother,” said he, “to believe and pray as you have done,

and never trouble yourself about religious controversies.” It is said of this great man, that he longed for death for two reasons: 1. That he might enjoy the much desired presence and sight of Christ and of the heavenly church; and, 2. That he might be freed from the cruel and implacable discords of divines.

Even Luther, who was no small controversialist, used to pray in the following manner: “From a vain-glorious doctor, a contentious pastor, and nice questions, the Lord deliver his church.”

There are some persons who are habitually disposed to wrangling, and it is curious enough to hear such justify their conduct by a pretence of zeal for the truth. It is not the love of truth, but of victory, that engages them in disputation. “I have witnessed,” says Dr. Beattie, “many contests of this kind; but have seldom seen them lead, or even tend, to any useful discovery. Where ostentation, self-conceit, or love of paradox, are not concerned, they commonly arise from some verbal ambiguity, or from the misconception of some fact, which both parties taking it for granted that they perfectly understand, are at no pains to ascertain. I once saw a number of persons, neither unlearned nor ill bred, met together to pass a social evening. A dispute arose about the propriety of a certain action, in which some of the company had been interested the evening before. Two parties of disputants were immediately formed, and the matter was warmly argued from six o'clock till midnight, when the company broke up. Not being able to enter into the merits of the cause, I did not take any part in the controversy; but I observed

that each of the speakers persisted to the last in the opinion he took up at the beginning, in which he seemed to be rather confirmed than staggered by the arguments that had been urged in opposition.—Thus most disputes, if I mistake not, will be found to be equally unprofitable. If a catalogue were to be made of all the truths that have been discovered by wrangling in company, or by solemn disputation in the schools, I believe it would appear, that the contending parties might have been employed as advantageously to mankind, and much more so to themselves, in whipping a top, or brandishing a rattle.”

It must, however, be observed, that there is a difference to be made between disputations and the wrong management of them. Disputation of itself is not an evil. The ministry of our Lord was a perpetual controversy. Paul's epistles are most of them controversial. The apostles came at truth by *much disputing* among themselves, Acts, xv. 7.; and they convinced Jews and Gentiles by disputing with both, Acts, xvii. 17. xix. 8. But the evil arises from the bad spirit with which controversy is often conducted.

Intemperance drains the purse, ruins the health, enervates the body, brutalizes the actions, destroys the usefulness, debases the mind, sears the conscience, and influences the vilest passions of its votaries. It wounds the feelings of friends, cuts off the hopes of parents, casts an undeserved stigma upon, and often reduces to poverty, the innocent and dependent relatives of its victim. It excites the abhorrence of man, the ridicule of the thoughtless, the pity

of the wise, the joy of fiends, and the just judgment of God. It is deaf to the voice of conscience, hears not reason, attends not to religion, fears not God, and regards not man. It disobeys all laws, human and divine; tramples on all rights, natural or civil, and rages equally against friends and foes.—It wars against the opinions and feelings of the wise, but never conquers—it excites the tears of many, but sheds not one itself—It is a chain forged in the abodes of misery, bound by the hands of fiends, and loosened only by the stroke of death—It is a something which makes its victim nothing, and, while yet living, dead. It is—but O what is it not!—sorrow, disputes, remorse, pain, shame, reproach, disease, and death—yea more, eternal death.

A person meeting another returning, after having heard a popular preacher, said to him, “Well, I hope you have been highly gratified,” “Indeed, I have,” replied the other. “I wish I could have prevailed on you to hear him, I am sure you would have never relished any other preacher afterwards.” “Then,” returned the wiser Christian, “I am determined I never will hear him, for I wish to hear such a preacher as will give me so high a relish and esteem for the word of God, that I shall receive it with great eagerness and delight whenever it is delivered.”

Lord Byron.—In a sermon recently preached by the Rev. Wm. Jay from 1 Peter i. 24, 25, the preacher in noticing the death of an illustrious individual, said—“O Byron! Byron! thy death brought this text to my remembrance. O Byron! thy premature

fall gave rise to these solemn reflections. Who can help lamenting the perverse and unhallowed use of thy stupendous powers! Who can think, unmov'd, of the vigour of thy intellect—the riches of thy imagination—thy breathless sublimities of conception and expression! Who can think unmoved of the going down of such a sun at noon! of a genius that might have been ranked with a Milton, quenched forever, and leaving so much to admire—so much to deplore—so much to abhor! No knell of departed greatness has ever more solemnly sounded forth his sentiment—'All flesh is as

grass, and the glory of man as the flower of grass; the grass withereth and the flower thereof fadeth away."—*English Paper.*

A gentleman conversing with his friend respecting the exercises of his own mind, before and after conversion, observed, that there was a great difference as to the objects of prayer:—When I was, said he, only a nominal christian, I used to pray to *my family*; if any strangers were present, I prayed to *them*; when I was alone, I prayed to *myself*—but since I have been renewed by divine grace, in all my prayers, I pray to God.

POETRY.

THE FAREWELL TO THE DEAD.

By Mrs. Hemans.

Come near!—ere yet the dust
Soil the bright paleness of the settled brow,
Look on your brother and embrace him
now
In still and solemn trust!
Come near! once more let kindred lips be
press'd
On his cold cheek, then bear him to his
rest.
Look yet on this young face!
What shall the beauty from amongst us
gone,
Leave of its image, e'en where most it
shone,
Gladdening its hearth and race?
—Dim grows the semblance, on man's
thought press'd!
Come near and bear the beautiful to rest!
Ye weep, and it is well!
For tears befit earth's partings!—Yesterday
Song was upon the lips of this pale clay,
And sunshine seem'd to dwell
Where'er he moved—the welcome and
the bless'd!
—Now gaze! and bear the silent to his rest.
Look yet on him whose eye
Meets yours no more, in sadness or in
mirth!
Was he not fair amongst the sons of earth,
The beings born to die?
But not where Death has power, may Love
be bless'd!

—Come near! and bear ye the belov'd to
rest.

How may the mother's heart
Dwell on her son, and dare to hope again!
The spring's rich promise hath been given
in vain,

The lovely must depart!
Is he not gone, our brightest and our best?
—Come near! and bear the early-called
to rest!

Look on him! is he laid
To slumber from the harvest or the chase?
Too still and sad the smile upon his face,
Yet that, e'en that must fade!
Death will not hold unchanged his fairest
guest;

Come near! and bear the mortal to his rest!
His voice of mirth hath ceased
Amidst the vineyards; there is left no place
For him whose dust receives your last em-
brace,

At the gay bridal feast!
Earth must take earth to moulder on
her breast,
Come near! weep o'er him! bear him to
his rest.

Yet mourn ye not as they
Whose spirit's light is quench'd—For him
the past
Is sealed. He may not fall, he may not
cast

His birthright's hope away!
All is not here of our beloved and blest!
—Leave ye the sleeper with his God to
rest.